

古英語の動詞 HÆLAN

HÆLAN IN OE *

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O. Introduction

The aim of this paper is to examine the usage of an OE verb *hælan*, which originally means 'heal,' but is often used to mean 'save' in Christian writings of OE, and by so doing to throw light on the process of its coming to mean 'save,' comparing with another OE verb *nerian* and a verb phrase *hal don* 'save, heal.' Let's look at some instances of them¹:

1. MtGl (Li) 8.25 [et accesserunt et suscitauerunt eum dicentes domine *salua* nos perimus] & to geneolecdon vel tocuomon & awehton hine ðus cuedon drihten *hæl* usic we deade bi ðon vel we aron vel bi ðon gelosad. (H 008:181)
(And his disciples came to him, and awoke him, saying, Lord, save us: we perish².)
2. PsGlJ (Oess) 106.20 He sænde word his & hælde hig & he *nerede* hig of forwirdum heora [Misit uerbum suum et sanauit eos et *eripuit* eos de interitionibus eorum] (N 007:195)
(He sent his word, and healed them, and *delivered* them from their destructions.)
3. MtCl (Li) 14.30 [uidens uero uentum ualidum timuit et cum coepisset mergeri clamauit dicens domine *saluum* me *fac*] gesæh ec vel uutedlice wind strong ondreard & mi ð ð y ongann vel ongunne druncnia vel gedrince cliopade cue ð drihten hal mec doa. (H 002:117)
(But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, *save* me.)

These verbs can be said to be synonymous, with certain distinctions. *Hal don* is almost always used as an OE equivalent of a Latin expression

salvum facio; except those in the OE translations of the Gospel and the Psalm, there are only 13 instances of this in OE, out of which 12 appear in Christian writings. It is very likely that it was created to translate the Latin expression (Nishinarita, 1987). While *hælan* too is used to translate *salvum facio*, it appears more often not only as an equivalent of Latin verbs *curo* 'cure,' *sano* 'heal' and *salvo* 'save,' but also as a simple OE verb in works which are neither of Christianity nor translations of Latin works. *Nerian* is used most as an equivalent of *eripio* 'take away; rescue, deliver' and appears most often in the translations of the Psalm when *eripio* means 'rescue, deliver.' It is also found in non-Christian OE works.

We will examine in the following sections the usage of each verb chiefly in OE works not translated from Latin to see original usage of it.

1. *Hælan*

1. 1. *Hælan*

Consulting *A Microfiche Concordance to Old English*, there are many instances of *hælan*, most of which appear as equivalents of Latin verbs *sano*, *curo*, *salvum facio* and *salvo*; some instances are given below:

4. PsGtH (campbell) 29.3 [Domine deus meus clamaui ad te; et *sanasti* me] ic clypode & þu *hælde*st. (H 008:196)
(O Lord my God, I cried unto thee, and thou *hast healed* me.)
5. MtGt (Li) 19.2 [et secutae sunt eum turbae multae et *curauit* eos ibi] & fylgende weron vel gefylgdon hine ð reatas menigo & gemedede vel *hælde* hia ð er. (H 008:196)
(And great multitude followed him ; and he healed them there.)
6. Jn (WSCp) 5.15 Ða for se man & cyðde hit þam Iudean þæt hit wære se Hælend þe hine *hælde*. (H 008:194)

(The man departed, and told the Jews that it was Jesus, which had *made* him *whole*.)

As long as Christian writings are concerned *hælan* is an OE equivalent of the Latin verbs which mean 'heal' and/or 'save.' Now we will look into non-Christian writings to see if it is really the case in OE in general that *hælan* means both 'heal' and 'save.'

As one may have expected there are not many non-Christian writings in OE, since practically everyone but the clergy was illiterate in those days, and their favorite subject was of Christianity. *Hælan* appears in the six writings out of those which are not Christian. They are *Leechdoms* (*Lch*), *Recipes* (*Med*), *Prognostics* (*Prog*), *Latin-Old English Glossaries* (*ClGl*), *Old English Riddles* (*Rid*) and *Old English Orosius* (*Or*). The number of appearances are shown on Table 1 below.

Although it is very natural that almost all the instances, 180 out of 184, should appear in *Lch* and *Med*, both of which are of medicine, those in others are quite few in number. This does not suggest that *hælan* was not used very frequently in OE; most of its instances appear in the OE translations and interlinear glosses of the Gospel and the Psalm.

TABLE 1³
HÆLAN IN NON-CHRISTIAN WRITINGS OF OE

	<i>hælan</i>	<i>gehælan</i> ⁴	Total
<i>Lch</i>	30	94	124
<i>Med</i>	33	23	56
<i>Prod</i>	0	1	1
<i>ClGl</i>	1	0	1
<i>Rid</i>	0	1 ⁵	1
<i>Or</i>	0	1	1
Total	64	120	184

All the instances of *hælan* that appear in *Lch* and *Med* mean 'heal' as in 7 and 8 below:

7. *Lch* I (Herb) 1.8.2 Hit *hælp* wundurlich þæra toð a sar & geswell.

(H 010:016)

(It heals remarkably the pain and swelling of teeth.)

8. *Med* 1.1 (de Vriend) 210 Scearplice se drenc hælep nædran bite.

(H 009:251)

(Promptly the drink heals the bite of a snake.)

The remaining 4 instances of *hælan* also mean 'heal':

9. *Prog* 2.1 (Foerst) 7 [Luna VII, medicina sanabitur] mid læcedome

he bið *gehæled*. (G 015:232)

(he is healed with medicine.)

10. *ClG* 1 (Stryker) 1437 [Curam⁶] ic *hæle* & hleonie. (H 008:241)

(I heal and warm.)

11. *Rid* 5 10 Næfre læcecynn folcstede findan meahte, þare þe mid

wyrtum wunde *gehælde*. (G 015:192)

(I was never able to find a tribe of doctors in people's place, of those who *healed* wounds with herbs.)

12. *Or* 3 9.134.36 Ða nām he þa (sc. wyrt'herb') on mergen, & sealde

hie ð æm gewundedum drincan; & hie wurdon mid ð æm *gehæled*. (G 015:229)

(Then he took it in the morning, and gave them to drink for the wounds; and they were healed with it.)

We have seen that all the instances of *hælan* in non-Christian writings of OE mean 'heal,' that is, none of them mean 'save,' as is sometimes the case with the Bible translation. What could have been the reason for it if

the use of *hælan* to mean ‘save’ was restricted to Christian writings? Even if *hælan* in OE originally meant only ‘heal,’ I think, it is not and could not have been difficult to associate the healing of body with ‘salvation,’ because salvation is the healing of sin or healing of soul; the *Revised Medieval Latin Word-List* has the entry of *cura animarum* ‘cure of souls.’ This association is clearly illustrated with the following instance :

13. LibSc 12:35 [Spiritus timentium deum quaeritur et in responsione illius benedicitur spes enim timentibus deum *in saluantem id est in curantem illos*] gast ondrædendra god byð soht & on andsware his byð gebletsud hopa ys so ðlice ondrædendum god on *hælendne hi.* (H 009:238)

(The soul of those who dread God is sought, and is blessed in his response, the hope for those who dread God is *in saving them, that is, in healing them.*)

Although there was an association of salvation with *cura*, that does not guarantee that the same was the case with the OE equivalents of them. we will think it over in the following sections.

1.2 *Hælend*⁷

Hælend ‘saviour’ is a masculine agent noun form of *hælan*. It refers to God or Christ ⁸ as in 14 and 15:

14. HomS 36 (Willard) 102 Ðær ure bideð mid aþendum earmum ure dryhten *hælend* crist. (H 009:1)

(There our Lord, Saviour Christ, with his hands stretching out, waits for us.)

15. LS1.1 (AndreuwBright) 131 Mid þi he þis cwæp, Drihten *Hælend*
Crist, he astah on heofonas. (H 009.3)

(When he said this, the Lord, Saviour Christ, went up to
heaven.)

There is no instance of *hælend* that refers to a 'healer' as a doctor though it is an agent noun of *hælan*, which means 'heal' as well as 'save.' Bosworth Toller's *An Anglo-Saxon Dictionary* gives it a definition of 'healer,' but it has no quotation. Looking through *A Microfiche Concordance to Old English* we find a lot of instances of it, all of which appear in Christian writings or the like. Four 'Charters⁹ in English,' for example, which by itself are not of Christianity, have *hælend*: three appositive to *Crist*, one alone. But it is clear from the context that the last one refers to either God or Christ as is shown in 16:

16. Ch 779 (Rob 48) 12 & Ða munecas libban heora lif æfter regole
þæs halgan Benedictes us to pingunge þæt we þone *hælend*
habban us glædne.... (H 008:192)

(and the monks live their life according to the rules of St. Benedictine for our intercession so that we would have *hælend* kind to us.)

The other one, in which *hælend* appears and which is strictly not Christian, is *The Phoenix*. Though it was adopted from a Latin source, Christians allegorised it into a parable of the resurrection (Alexander, 1983:204). The instance may confirm us:

17. Phoen 615 Ðær gæsta gedryht *hælend* hergað ond heofoncyniges

meahte mærsiað, singað metude lof. (H 008:244)

(There a host of spirits praise *hælend* and glorify heavenly power, and sing a hymn to God.)

The instances in 16 and 17 must refer to God or Christ, not 'a healer' meaning a doctor; the word for it is *læce*.

In the OE Bible 'Jesus' seems to be automatically translated into or glossed with *hælend* even when it simply refers to a son of Joseph, not 'Saviour,' as in 18. This relation is also seen in 19:

18. Jn (Li) 6.42 [et dicebant nonne hic est iesus filius ioseph cuius nos nouimus patrem et matrem quomodo ergo dicit hic quia de caelo descendi] & cuedon ahne is ðis se *hælend* sunu iosephes ðæs vel ue wutton faeder & moder huu for ð on cueðes ðes ƿætte of heofnum ic ofdune stag. (H 009:82)

(And they said, Is not this Jesus, the son of Joseph, whose father and mother we know of? how is it then that he saith, I came down from heaven?)

19. Mart 5 (Herzfeld-Binz) 24 [JAO1/A/14] Se nama wæs on Iudisc *Ihesus* ond on grecisc soter ond on læden saluator on ure geðeode *hælend*. (H 009:49)

(The name is Jesus in Jewish, Soter in Greek, and Salvator in Latin, and *Hælend* in our language.)

This is also the case with *Iesu* in Bede's *Historia Ecclesiastica Gentis Anglorum*. There are 22 instances of it, out of which 10 appear in the OE version: they are all *Hælend*, while 7 instances of Salvator, out of 14 in the Latin version, have OE equivalents, which are all *hælend* too. This word

seems to have been especially adopted for the translation of Salvator and Iesus since there is no instance of *hælend* referring to a doctor.

As is the case with *curo* ‘heal,’ the association of ‘healing of body’ and ‘saving of soul’ is also clearly seen with *hælend* in 20:

20. Solil I 4.5 Wilna ðe to gode, *hælend modes and lichaman*, pæt ðu
 mage purh ða hele begitan pæt ðæt wilnast; (H 009:42)
 (Entreat God, *Healer of mind and body*, that you may obtain
 what you long for through the salvation.)

We may assume that *hælend* is a Christian word with a specialized meaning ‘Saviour’ through the analogy of ‘healing of body’ and ‘healing of soul’ because it appears only in Christian writings and christianized ones like *Phoen* 615 in I7, it never refers to a doctor, and there is, we have seen, a firm association between ‘healing’ and ‘saving’ both in Latin and in OE. There are, however, other verbs which was used to mean ‘save’ in the Bible translation. We will see in the following sections if the same is true of these verbs.

2. *Nerian*

2.1 *Nerian*

Nerian means ‘save, deliver; take away’ and is a usual OE equivalent of Latin *eripio* and *eruo* as in 21 and 22, much less frequently of *libero* and *redimo*; it is never used to translate *curo*, *sano*, *salvo* and *salvum facio* unlike *hælan*.

21. PsGIG (Rosier) 38.9 Fram eallum unrihtwisnessum minum *nere* me/
 hosp unwisum þu sealdest me [Ab omnibus iniquitatibus meis

erue me obprobrium insipienti dedisti me.] (N 007:191)

(*Deliver* me from all my transgressions: make me not the reproach of the foolish.)

22. PsGlJ (Oess) 6.5 Gehwif drihten & genera sawle mine halne me do for mildheortnesse pinre [Conuertere domine et *eripe* animam meam saluum me fac propter misericordiam tuam.] (G 024:86)
(Return, O Lord, *Deliver* my soul: oh save me for thy mercies' sake.)

While *nerian* appears very frequently in the various versions of the Psalm, there are only 2 instances of it in the OE Gospels. Moreover it means 'take away,' not 'deliver' in both as in 23:

23. MtGl (Li) 5.29 [quod si oculus tuus dexter scandalizat te *erue* eum et proiece abs te...] þæt gif ðah sie ego ðin suiðre ondsþyrnas ðe gener vel genim hine & worp from ðe.... (G 024:86)
(And if thy right eye offend thee, pluck it out and cast it from thee :)

The other instance is in MtGl (Li) 18.9 (G 024:100) and is in the same passage.

The Corpus Gospels and *the Rushworth Gospels* have *aweorpan* instead.

It seems that the glossastors and the translator excluded *nerian* in favour of *hælan* and *hal don*, both of which mean 'save' and 'heal.' The reason could have been that *nerian* did not mean 'heal,' that is, it did not bring about the association with 'healing of soul.'

Nerian's appearances in non-Christian writings are very few; it may be simply because the remaining non-Christian writings are very few. They are

seen in *Beowulf* (*Beo*), *Distichs of Cato* (*Prov l*), *Old English Riddles* (*Rid*), *Ælfric's Grammar* (*ÆGram*), *Anglo-Saxon Chronicle* (*Chron*), *The Battle of Brunanburh* (*Brun*), and *Old English Orosius* (*Or*). The numbers of the instances are given in Table 2, and the examples below it:

TABLE 2
NERIAN IN NON-CHRISTIAN WRITINGS OF OE

	Nerian	Generian	Total
<i>Beo</i>	2	0	2
<i>Provl</i>	1	0	1
<i>Rid</i>	1	1	2
<i>ÆGram</i>	1	2	3
<i>Chron</i>	0	2	3
<i>Brun</i>	0	10 ¹⁰	10
Total	5	16	21

24. *Beo* 572 Wyrð oft *nereð* unfægne eorl, þonne ellen deah. (N 007:199)

(often Fate saves an doomed man, if his courage is good.)

25. *ChronA* (Plumme) 755.38 ... & he his feorh *generede* & peah he wæs oft gewundad. (G 024:106)

(and he saved his life, though he was wounded many times.)

A person is *nered* from physical, not spiritual, danger. *Beowulf* is fighting against sea-monsters, 'he' in 25 took part in a battle. *Nerian* in Table 2 has 17 objects in all, out of which 11 are *feorh* 'life,' 4 are *lif* 'life,' 5 are nouns referring to a man, and one is *heafod* 'head'; nothing is concerned with 'soul,' or 'Saviour.' When it comes to an agent noun,

neriend, however, co-occurring nouns suggest deity of it. We will look at them in the following section.

2.2 *Neriend*¹¹

There are 72 instances of *neriend*; all of them refer to God or Christ, none of them are assigned to a man who has saved or is to save another from physical danger¹². Naturally they all appear in Christian or Christianized writings with such words as God, Christ or *sawla* 'of souls' as in 26-28:

26. GenA,B 1922 ...*nergend god* for wera synnum wylme gesealde
Sodoman and Gomorran (N 007:201)
(*Saviour God*, for the sins of men, set fire to Sodom and Gomorrha.)
27. Dan 399 We ꝥ ec bletsia ð, frea folca gehwæs, fæder ælmihtig,
soð sunu metodes, *sawla nergend*, hæle ða helpend.... (N 007:201)
(We praise you, King of every people, almighty Father, true Son of God, *Saviour of souls*, Helper of men...)
28. Seasons 144 ...on neorxnawong, ꝥær us *nergend Crist* gehaten
hafað ham mid blisse ... (N 007:203)
(in Paradise, where Saviour Christ has promised us home with blssing.)

Neriend seems to have been a usual OE word for God or Christ. What is unusual about it is that it never appears in the OE translation and interlinear glosses of the Psalm and the Gospel regardless of dates and dialects. It is *hælend* that is used in them. God and Christ are also, though

less often, called creator, comforter and helper¹³. We will consider in the section 4 why *hælend* had prevailed over *neriend*.

3. *Hal Don*

This phrase, an OE equivalent of *salvum facere*, appears very frequently in the Christian writings: for example, 39 times in the OE Gospels and 364 times in the 12 different versions of interlinear glosses of the Psalm as in 30 and 31:

30. Lk (WSCp) 19.10 Mannes sunu com secean & *hal don* þæt forwearð, (H 002:106)

(For the son of man is come to seek and *to save* that which was lost.)

31. PsGlC (Wildhagen) 27.9 *Hal doo* folc þin drihtyn & bledsa yrfeweardnysse þine... [*Salvum fac populum tuum domine et benedic hereditati tue...*] (H 002:113)

(Save thy people, and bless thine inheritance....)

Hal's original meaning is, just like *salvus*, 'safe, healthy,' and *don* has a causative use just as *facere* does. These two, therefore, seem to have been an ideal OE equivalent of *salvum facere*. Although *hal don* appears very frequently, its instances are only 13 if we except the above-mentioned Gospels and glosses of the Psalm. Furthermore only one of them appears in a non-Christian writing: *Leechdoms* (Nishinarita, 1987:131) :

32. LchII (1) 73.1.2 Gif þu wætan dest to oþpe smeras sealfe ne meaht þu hit gelacnian & se man sceal swiþe stille beon þy þu scealt hine *halne gedon*. (H 004:304)

(If you put liquid medicine or ointment to it you can not cure it,
the man must be calm, then you shall heal him.)

Hal don appears only once in the whole remaining non-Christian writings of OE while *hælan* is used 124 times in *Leechdoms* alone. *Hal don* must have been invented to translate *salvum facere*.

As for the agent noun of *hal don*, there is no instance of *hal doend*; this may have sounded awkward.

4. Conclusions

Hælan was a usual OE verb meaning 'heal'; but it was used quite often to mean 'save' in Christian writings. We can infer from the facts above that this verb came to mean 'save' because saving, that is, salvation, and healing had a close association since saving was sometimes expressed as 'healing of soul.' Moreover the Latin expression to mean 'save' was *salvum facere*, which literally means 'make healthy,' that is, 'heal.' This association may have come indirectly through *hal don*, which is a word-for-word translation of *salvum facere* or may have been strengthened by it.

Althouh *nerian* was used to mean 'deliver,' this could not be an equivalent of *salvum facere*. It is probably because it does not have the meaning 'heal.'

Hælend also seems to have been a word adopted especially for the translation of *Salvator* or *Jesus*. While it literally means 'healer,' there is no instance of it in OE that refers to a doctor. The reason that this was used most must have been again the association of saving and healing. *Neriend* may have been an older word since it once refers to Woden as was mentioned in note 12. If so, this must have been another reason that

the translator and glossators of the OE Gospel did not apply it to Jesus in addition to the absence of the association with healing.

NOTES

*This is a revised version of the paper read at the 3rd meeting of The Japan Society For Medieval Studies held at Waseda University in November 1987.

1. All the instances are taken from *A Microfiche Concordance to Old English* (Venezky and diPaolo, 1980) ; in the parentheses at the end of the instances are the fiche numbers and pages. For the titles, see the Titles of Texts at the end of this paper.

2. All the translations of the Bible are taken from the Authorized Version ; the others are mine.

3. In the *Metrical Charm* there are two instances (MCharm 11.7; 11.35) which can be translated into 'save.' While *Charms* are originally heathen, "Generally," says H.Sweet (1876:100), "heathen references have been eradicated and replaced with Christian ones." As he says, the traveller in MCharm invokes the Holy Trinity (11.10-12), the angels (11.19-20). We have therefore excluded these two instances.

4. We will not distinguish the meaning of a verb with *ge-* and one without it since both forms are used to translate the same Latin words which will be dealt with in this paper.

5. We have omitted the other instance of *gehælan* because it seems to represent a Christian idea although the *Riddles* is, of course, not a Christian writing. The instance is: *gehæl mec, helpend gæsta*.

6. *Curam* is an accusative case of *cura*, not a finite form of *curare*; the glossator seem to have taken it for *curem*.

7. There is no instance of *gehælend*.

8. In Genesis 41:45 Pharaoh calls Joseph Saviour of the land: & he awende hysnaman & nemde hine on Egyptisc, Middaneardes *Hælend*. This is because he has interpreted Pharaoh's dream and has predicted the famine to come. The use is not religious.

9. These Charters are: (1) King Æthelberht to the Church of Sherborne (Ch 333; H 009:240), (2) King Edward to Horton Abbey (Ch 1032; H 009:240), (3) King Æthelred to St.Peter's (Ch 74; H 013:214), and (4) Ch 779 which is King Edgar to Ely abbey.

10. The reason that Chron has rather many instances is that the same passages are quoted in different versions.

11. There are no instance of *generiend*.

12. The only exception is in *Maxim I*, where *neriend* refers to a German god Woden, not Christian God or Christ:

Max I 132 Woden worhte weos, wuldor alwalda, rume roderas; pæt
is rice god, sylf soð cyning, salwa *nergend*.

But Max II has a seemingly Christian *neriend*:

Max II 61 Is seo forð gesceaft digol and dyrne; drihten ana wat,
nergend fæder.

This may be a later and Christian addition (Dobbie, 1942:lxvii).

13. For example, HomS 40.2 (BlHom 9) 10 has:

Ða ealra fæmenea cwen cende ðone soþan Scyppend & ealles
Frefrend,& ealles middangeardes Hælend, & ealra gast Nergend,

& ealra saula

Helpend.... (N 007:203)

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